

# Youth

The National Monthly For Ukrainian Catholic Youth

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May and June, 1964



Some U.C.Y. members from Roblin, Benito, Russell and Angusville who spent a day of their Christmas holidays touring St. Vladimir's College, St. Joseph's College and Sacred Heart Academy. This tour was arranged by Rev. Michael Bzdel, C.S.S.R. and Rev Michael Wiwchar, C.S.S.R. The aim of the tour was to better acquaint the young people of Roblin and district with our Catholic Educational Institutions.

**Youth . . . The Golden Age of Opportunity**

# YOUTH

ORGAN OF THE UKRAINIAN CATHOLIC YOUTH

**Motto of the U.C.Y. — “Always faithful and united for  
God and Country.”**

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## YOUTH MAGAZINE

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**This issue carries news from each  
Diocese**

***Congratulations – keep up the good work!***



## EDITOR'S CHAIR

In behalf of my readers I would like to extend our sincere sympathy to the family of Brian Rebchuk who passed away suddenly in May, 1964 of a heart attack at the age of 22. Brian was in the national executive of our organization serving in the capacity as Fifth Member. He was also active with Club Obnova (University Student Club) and was the National President of the Obnova Clubs throughout Canada. He is indeed a loss to our Ukrainian youth in Canada.

Death is always a valuable reminder to the living — of the shortness and uncertainty of life on earth, of the importance of living in such a manner that death need not be feared. We must also think of the joyous reunion which will take place though we shall be separated by death for a little while.

Let us all endeavour to examine our conscious and make certain that every day and hour is lived so if God should call us within the next half hour we would be ready.

Please remember Brian in your prayers at your meetings. I would like to urge all of our readers to offer masses, rosaries, Holy Communions, prayers, etc. for his soul.

Our sympathy is also extended to the family of Florence Zawerucha, who passed away suddenly on April 14, 1964. Florence was a very active and popular girl in our organization who contributed much.

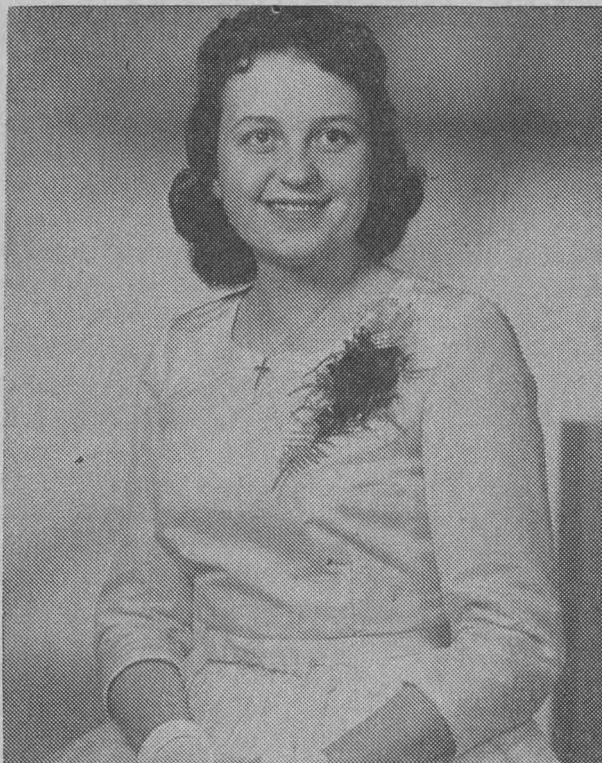
Many of my readers have known Florence and Brian personally and they shall feel a great loss of a friend who they had known and loved. We may even feel that it was unfortunate that Florence and Brian died. This is because death reminds us what happens to the body and because it is so strong an instinct of our nature to cling to life on earth as a most precious possession.

Death does not treat the body cruelly, but brings about a great release, a happy liberation, for the soul. We must remember that the soul is elsewhere, and that it now has a knowledge and love to which all that it had while united to the body cannot even dimly be compared.

After death every good Christian finds himself infinitely better off than he was in this world. He knows then that his battles are over; his loves are purified and exalted; his suffer-

(Continued on Page 24)

## A Tribute To Florence . . .



On Tuesday, April 14, 1964, the Canora U.C.Y. experienced the most tragic day in its history, when Florence Zawerucha, a very faithful member for many years, passed away suddenly in the Canora Union Hospital.

Florence had been born in Canora 22 years ago and had grown up among people she loved and who loved and respected her. She had attended the Canora Public and High Schools and had graduated from the Sa-

cred Heart Academy in Yorkton. Instead of pursuing a university career, she returned home to live with her mother. Florence had lost her father tragically when she was six and a brother, Peter, a short time later. Upon her return home she became employed by the Canadian Imperial Bank of Commerce in Canora. She had been at work when she became ill and was immediately rushed to the hospital, where she died short of an hour later.



Florence was like a beautiful flower, spreading her charm and her wonderful personality everywhere, but it was more than her best that was produced. The Catechism Class she taught for a few years, miss their Teacher, whom they all had loved dearly. We, the U.C.Y. of Canora know how great our loss is, for in Florence we had a leader and we turned to her whenever the need arose. She never let us down! She had held various offices in the Club and had been Queen of our annual U.C.Y. Carnival one year. She had been there to help and push us on in our drive to raise \$8,000 for our beautiful new church, and tragically she had become the youngest to be carried into the church in a coffin. The new church had been packed beyond capacity on Saturday, April 18, the day of her funeral.

A "Rose" had been born and

had bloomed and had been "snuffed" out long before its time had come! A mother's suffering is very deep for when Florence passed away, she lost her one and only joy, her daughter, a "Rose"! But although our suffering is not as deep, we, the U.C.Y. and Father Peter, along with her relatives and many friends, and the people of the Town of Canora are suffering our loss. To her mother and her fiancé, Bob, whom she left behind to help us remember, we offer our heartfelt sympathy.

We, the U.C.Y. do not understand why God should take someone as young as Florence away from us. But we know that he had a reason!

Florence — your memory shall live on forever!

May you rest in peace.

—Elaine Sokoloski,  
On behalf of the  
Canora U.C.Y.



## A Donation to the YOUTH

From Canora U.C.Y., Sask.

IN THE MEMORY OF FLORENCE ZAWERUCHA

## ADVANTAGES OF RELIGIOUS VOCATION

Many young boys ask themselves: Why should I become a Redemptorist? What advantage is there to give up my family, my conveniences, my friends, my amusements, and my future career in the world? Is there any gain in becoming a Redemptorist Priest that would compensate for the sacrifice demanded from me?

Yes, my Dear Young Friend, there are numerous advantages that compensate by far for what you may leave when you enter the Redemptorist Congregation. Christ promised His followers a double reward: eternal life and a hundredfold of happiness in this life.

The loving Savior wants us all to be saved. He became a man and died a bitter death upon the cross that we may be spared eternal damnation. What comes to us with a sense of surprise is Christ's promise of greater happiness in this life on earth. **"He shall receive a hundredfold and shall possess life everlasting.** (Mat. 19, 29). This happiness is given to each Redemptorist, who had the courage to give up all things in order to follow Christ in the Redemptorist Congregation.

All men and women crave happiness in this life, but hap-

piness seems to be a rare thing in this valley of tears. Happiness instead is the customary thing in the life of a good Redemptorist. The hundredfold happiness follows him wherever he goes, giving him peace and deep content that are born of the consciousness that he is very close to Christ in ideals and labor: that he is working for Christ and the souls redeemed by Christ's precious blood; that he has been honored by Christ's special friendship and affection. For according to St. Theresa of Avila, Christ loves a good religious soul more than a thousand good souls that are living in the world. Whatever obedience may assign him, whether it be preaching missions, writing books, publishing reviews, hearing confessions, teaching in a famous university or peeling potatoes as an assistant cook, everything is God's will in his regard and a sure road to heaven.

All those who were in Noah's ark during the deluge, were saved from the raging waters. A Redemptorist is surrounded by safeguards which keep out of his life the one real source of world's unhappiness - mortal sin. Human experience shows clearly that sorrow, pain, unhappiness, and other mental

sufferings are the sad consequences of sin. A Redemptorist lives surrounded by his confreres avowed like himself to keep their souls free from sin. Temptations and bad examples, that stalk the highways of life so shamelessly and menacingly, find no easy access to a Redemptorist house.

It is true that a Redemptorist is not free from all temptations. Profession of vows does not destroy his nature infected by the original sin. The strength and violence of temptations, however, is abated by God's abundant graces which he receives daily through the Sacraments and the good advice of his superiors and spiritual directors. The religious vows and rules are for a Redemptorist so many doors closed in face of sin.

A Redemptorist does not give up pleasures when he enters the Congregation. He gives up dubious pleasures and the cloying delights which bring with them disillusion and regrets in this life, and everlasting doom hereafter. He does not give up happiness. And pleasure is to happiness as glittering tin is to silver; a tinkling tune to a great opera; a flippant monologue to Shevchenko's poetry.

The four vows taken by each Redemptorist fortify and strengthen him against the wounds

of fallen nature.

The vow of obedience is **an efficacious remedy for the wound of pride**, through which Adam has offended God in paradise and lost the original justice for himself and for all his descendants. Before the fall Adam's will gravitated toward God and His glory. After the fall, Adam's will did not bear him Godward, but it tended to make him selfish in everything he did. This distorted nature we have all inherited from our first parent Adam. Now the vow of obedience frees the Redemptorist from the deceitful subterfuges of selfishness and pride. He obeys his superiors and Rules and obeying them he knows that he is tending toward God by doing His Holy will in everything.

The vow of chastity, to a great extent, **cures the wound of concupiscence**, for it helps to control the senses and the movements of the lower nature. St. Augustine observes that for many people it is much easier to abstain completely from sensual pleasures, then to use them moderately according to the dictates of reason. Senses cannot sin, but, very often, they incite the will of man to consent to sin. However, not even all the devils of hell can force a soul into sin. But often people grow



weary of the endless conflict with their sensual appetites, and too often find peace only in surrender. The Redemptorist is protected against this shameful surrender to concupiscence by the good example of his confreres, by mortifications, by a special devotion to the Blessed Sacrament and to the Heavenly Mother of Perpetual Help, whom he honors with his daily visit and rosary.

The vow of poverty is a **remedy for the wound of avarice**. The desire for making money is not in itself sinful. Money is a means of self-preservation. Unfortunately, many people crave earthly possessions not in order to use them properly, but simply to further their own selfish aims. They do not aim to use their money according to the dictates of reason and Christianity, or to discharge their obligations to their family, relatives and friends. Their idea is to become rich and powerful; to be in a position to gratify all the fancies of their selfish hearts and sensualities.

Before the fall Adam had complete dominion over all creatures. They served him as instruments in the knowledge and love of God, the Sovereign Good. After the original sin, Adam lost this dominion over creatures, and left to his descendants

a degrading servility to material goods, as a means of satisfying their lower instincts and passions. We call this servile tendency — greed or avarice. Many people would sell themselves, their Christian conscience, their virginity, and their souls if you give them an abundance of earthly goods. A Redemptorist cuts it short. By taking a vow of poverty he gives up any voluntary capricious use of earthly goods. His superiors take care of his material needs. He follows the advice of Christ. Blessed are the poor in spirit for theirs is the Kingdom of Heaven." The vow of poverty destroys the very roots of human greed. The Redemptorist, Priest or Brother, forgoes all desire of financial advancement. He vows himself to depend on his superiors until death.

Thus the vows free him from worldly cares. He has a home in every Redemptorist monastery throughout the world in almost every country on earth. When he comes to a Redemptorist monastery, even if not of his province, he is always at home. He is provided with lodging and food and whatever he might need.

By his vows, a Redemptorist is also free from family cares. His heart is not divided between

God and creatures. **He who is married, says St. Paul, thinks about the things of the world, how he may please his wife; and he is divided.** (I Cor. 7,33). It is true there are many thousands of married men and women who lead saintly lives, but it requires much heroism on their part.

Furthermore a Redemptorist is free from spiritual worries. He knows what is the will of God in his regard. It is expressed in his Rules and Constitutions. He knows also, how best to fulfill the will of God, for he obeys his superiors, of whom Christ said: **He who hears you, hears me, and he who despises you, despises me.** (Luke 10,16.) Lawful superiors are the authoritative interpreters of God's will for each Redemptorist. The subject cannot err when he obeys his superiors; he will not be accountable for what he has done through obedience.

Besides the above-mentioned advantages the Rule secures many other benefits for every Redemptorist. Each member is part of a great Family which has about 6,000 subjects throughout the world: the two Americas, Europe, Africa and Australia. All the prayers and sacrifices with penances prescribed by the Rule are common to all

members of the Congregation. The Redemptorists pray for parents of their confreres. After the death of a member, all monasteries of the Congregation recite special prayers in common for their deceased Confrerer. All members of the Province to which the deceased members was ascribed, offer for him all their prayers and sacrifices for eight days. Besides, 250 Liturgies are celebrated by the priests of the province for their confrere if he was a priest or novice or student, and 100 Liturgies if he was a Brother.

Eight Liturgies are celebrated for the father or mother of each member of the Congregation upon receiving the news of their death. Besides, all prayers and mortifications throughout the week are offered for the parents of the member by his Confreres living in the same monastery.

The Redemptorist does not work alone if he is a missionary. While he is preaching and converting the sinners, his confreres at home are praying for the success of his missions. All Redemptorists work together for the conversion of sinners, for all their prayer, mortifications and sacrifices go to the common treasury of the Congregation.

## THE REDEEMING MISSION OF YOUTH

Standing on the threshold of manhood or womanhood, gazing out over life's scene and beholding the sufferings of humankind and the oppressions that are wrought under the sun, every young person must feel a deep urge to do something about it, to consecrate his or her talents to the service of humanity. If they do not feel such an urge, if they shrug their shoulders and leave the worrying to someone else, it is a damning commentary on the kind of upbringing they have had. However, even bad education cannot completely smother all the natural impulses of youth toward generosity. Youth has a redeeming mission. The God unto Whose image and likeness it is made, is the Redeemer of the world and calls them unto participation with him in the great work of salvation. "Go sell what thou hast, and give to the poor," He said to the young man who came to Him in search of something worthwhile to do with his life. That counsel echoes down the centuries in every youthful heart bent on a like search. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Happiness, satisfaction, joy, and peace, are always the portion of

those, who like the Son of God, are interested not in being ministered unto but in ministering and who are offering their lives, their talents and their energies in redemption for their fellow-man.

Youth has the right to demand of adult society that it be given adequate preparation for its redeeming mission. Its own self-interest ought to convince the grown-up world that it needs insurance in the form of an oncoming generation that is capable of generosity and sacrifice. The immediate future of the nation would be very dark, indeed, if avarice and the law of tooth and claw, and lack of self-discipline, and unwillingness to bear other people's burdens, became the outstanding characteristics of contemporary youth. The outcome would be misery and disillusionment for everybody.

Youth is ambitious; it is daring, it is impulsive, it wants to accomplish things and accomplish them in a hurry. It has not learned to wait. Like the Sons of Zebedee, it thinks in terms of reward and forgets the price it has to pay. "Can you drink the chalice that I shall drink?" "We can," they answered. They



found out all too soon what drinking that chalice meant. Eventually, all who hope to accomplish anything worth while in this world of ours, must drink of that chalice. Let youth sip it betimes in order to become accustomed to its bitterness and thus be prepared if necessary to drain it to the dregs.

The very fact that they are so frequently surrounded by comforts and convenience of every kind, these days, rends it more and more imperative that our young people be schooled in self-discipline and self-denial. Being decent, being noble, being a person of integrity is emphatically not as easy as falling off a log. A good life does not simply happen. It is something that is achieved by labor and the constant struggle with lower impulses. The starting point in the journey toward moral excellence is mortification.

Now mortification is a word that is not too respectable in the modern vocabulary. One mentions it at the risk of seeing eyebrows raise, and a superior smirk of amused contempt settle over the features of one's listeners. For too many people mortification stands for points of view that harken back to the Dark Ages and which are a bit morbid and unhealthy. They

cannot reconcile it with happy wholesome living.

Such individuals to the contrary notwithstanding, mortification can be reconciled with happy, wholesome living; as a matter of fact it is the only solid foundation for such living. As such it has been understood and valued by wise men since the beginning of time, regardless of whether or not they knew Jesus. It is involved in the ideal of moderation wherever it has been preached or practised. Right thinking demonstrates to us that we cannot have our cake and eat it, that we cannot have things both ways, that in order to achieve a greater good of any kind, there are a multitude of lesser goods that we must sacrifice. Even the sketchiest knowledge of ourselves, reveals that we cannot let ourselves go, that we must keep our impulses under rein or they will run away with us, that our resolutions flag and tires if we do not goad it constantly. This is true for just ordinary decency of life. When we attempt to rise higher, to develop the divine image imprinted in our souls, to live holy lives, godly lives, Christian lives, then we may never for one moment forget the words of the Apostles, "They that are Chr-

ist's, have crucified their flesh,  
with the vices and concupiscen-  
ces."

Submitted by Toronto Diocese

From: "The Mission of Youth in  
Contemporary Society, by Geo-  
rge Johnson.



## A SPRING EVENING

By Taras Shevchenko

### САДОК ВИШНЕВИЙ...

Садок вишневий коло хати,  
Хрущі над вишнями гудуть,  
Плугатарі з плугами йдуть,  
Співають, ідучи дівчата,  
А матері вечерять ждуть.

Сім'я вечере коло хати,  
Вечірня зіронька встає.  
Дочка вечерять подає,  
А мати хоче научати,  
Так соловейко не дає.

Поклала мати коло хати  
Маленьких діточок своїх,  
Сама заснула коло їх.  
Затихло все... Тільки дівчата  
Та соловейко не зати.

(1847)

Close by the house the cherries flower,  
Above the orchard the beetles hum,  
Still singing, the girls homeward  
come,  
The tired plowmen's steps grow slower,  
And mothers with supper wait at home.  
Close by the house they sat their  
supper;

Just then the evening-star appears;  
As daughter serves. Her mother cares  
To teach to do things in ways proper.  
The nightingale's song interferes.  
Close to the wall on the clay-benches  
The mother lulls her Nell and Bill,  
And falls asleep against her will.  
All fall asleep . . . But the sweet  
wenches  
And nightingales are singing still.

## SAM SHYLO WRITES

## СУПРУЖИЙ ЮБІЛЕЙ

Містер Ридактор!

Минулої суботи бувім на подружжю юбілею мого френда Гарого і его жени Мері. Ца-ла галя була людей, а спічів було тільки три, й то такі, якісі каже: “шорт енд світ”. Найстарший син Бил сказав: “Тенкю дед енд мам, жи я ваш син.” А донька, яка приїхала аж з Бісі, сказала: “Я є гепі тутки ниньки між вами бути, тенкю.” Третій спіч сказав сусід Джек: “Я ті гратулюю, Гарі, жи ти зі своїов мисис вітримав аж 25 років. Я є твій близький сусід, тільки без фенц. Твоє життє добре знаю. На тому я кінчаю свій спіч, а ви всі встаньте і заспіваємо для наших юбілянтів: “Де згода в родині, де мир і тишина...”

Нарід співав аж сі вікна в галі трясли, а юбілянти аж плакали. Тоді до стола приступив черман Фред і каже: “Я спіч казати не буду, тільки передаю вам від всіх гостей дулянок, кеш моні, гудред дулярів. Решта дулярів пішло на трахтунок і на музикантів. То всьо, жи ми годні були на вас сколектувати. Як дочекаете до золотого юбілею, то дістанете добел.”

Всі заплескали в долоні, від співали “многая літа” і “Форгі из е джалі гуд фелов”, тай на тому сі скінчило.

Відтак музиканти заграли

“аніверсарі вальца”. Наші юбілянти пішли в танець. Люди знов заплескали в долоні й казали: “Ми пірший раз за 25 років видимо, жи Гарі з Мері танцює.”

Пізніше музиканти врізали “польки”, а відтак “шатіз”, “батерфлай”, накінець “коломийки.”

В часі перерви, бонч хлопців і жінок, старших піонерів зібрався коло юбілянтів і заспівава їм крайові дві пісні: “Бодайся когут знудив...” і “Мала я мужа піяка...”

Трахтунок ішов своїм порядком так, як стоїть на перміті. Пізніше денц відходив аж до миднайт. Нарід сі файно бавив. Не було троблі. Сей раз обійшлося без файту. Бо на подружжю юбілею юш ніхтосі не файтує. Колись було інакше.

Накінець прийшли два монтаки. Вони сі розглянули по галі, пізніше пішли до буфету. Порахували всі кейси і батлі. Понюхали ци не помішавсі губерманський стоф з фармерським. Подивилисі на перміт і щось там підписали й сказали, жи юш є миднайт. Президент галі сказав, жи то та галя руйнує на стендерт-фармер тайм. Монтаки сказали “окей” тай поїхали. А ми сі бавили аж поки когути не запіяли.

Гуд бай!

(Передрук з “Поступу”, написав о. С. Їжик)



## ASPECTS OF THE CIGARETTE PROBLEM

In 1956, in an extensive study undertaken in conjunction with the then-current national census, Haenszel examined the tobacco smoking patterns of the population of the United States. This study established that the vast majority of those who acquire the cigarette habit learn to smoke in school or during their first experience in communal living away from home, e.g. in university residences, in summer camps or during military training.

In 1959, additional detail and a careful analysis of the extent of the cigarette habit among high school students was provided by Horn et al. in a study of 21,980 students in 21 schools in Portland, Oregon, and the surrounding areas. These workers reported that "Each successive school grade has a higher percentage of smokers than the preceding class. For boys the percentage of current regular cigarette smokers is 14.5 per cent of the freshmen, 25.2 per cent of the sophomores, 31.1 per cent of the juniors and 35.4 per cent of the seniors. For girls, the corresponding figures are 4.6 per cent for freshmen, 10.6 per cent for sophomores, 16.2 per cent for juniors, and 26.2 per cent for seniors . . . Almost four-fifths of the boys and three-fourths of the girls who are current regular cigarette smokers do so daily . . . 28.3 per cent of the boys and 15.4 per cent of the girls smoke half a pack or more per day. The amount smoked increases during the four

school years among the regular smokers."

Parental smoking behaviour is significantly related to the smoking habits of the students. This relationship can be expressed as follows: "If all students had the proportion of smokers found among those with parents who do not smoke, there would be 32 per cent fewer smokers among the boys and 46 percent fewer among the girls." Two relatively independent factors were found to describe the groups of students with a high proportion of smokers: (1) a correspondence with family practices as indicated by parental smoking, and (2) a syndrome of personal factors characterizing inactive students (non-participants in extra-curricular activities) who tend to be scholastically unsuccessful (older than their classmates) and with lower academic goals (not taking algebra as a college preparatory course) has been made to our knowledge in this field by Morison and Medovy in Winnipeg. In a study of 25,703 students in grades 5 to 12 inclusive, they found that a considerable number of children smoked their first cigarette as early as 6 years of age; that is, "the subject of smoking is in the minds of some students from school entrance." With respect to the matter of learning to smoke, the period of greatest danger comes early in the school experience. In Winnipeg, the greatest increase in

frequency of smoking took place in the 11-16 year age-group. As in the Portland study, students were influenced by the smoking habits of their parents and the cigarette habit was inversely related to academic achievement. These authors commented that "Our study does not indicate whether academic success affects smoking or whether smoking affects academic success, but it is most likely that the former is the case. Others have shown that students who were successfully involved in extracurricular sports and social activities also smoke less and that there is an association between non-smoking and industriousness, ambition, asceticism and religious observance."

In a recent survey of the smoking habits of 7682 Calgary high school students, Barrett found that 46.4 per cent of the senior boys and 33.1 per cent of the senior girls were regular smokers. The majority of both boys and girls smoked their first cigarette between the ages of 12 and 15 years. Most of these students became established smokers between 12 and 16 years of age, the peak for boys being at 14 years and for girls at 15 years. As in other studies, those who used cigarettes rated badly in organized sport and "very badly" in academic achievement, and had followed parental example in adopting the smoking habit.

These results should occasion no surprise among those who are observant of or have close contact with the young. Cigarette smoking is not

a habit that originates in the schools; it is merely incubated there. The seeds of this habit are planted in the children by their parents and other influential adults. This product of curiosity, ignorance and compliance with social pressures grows rapidly in the corridors and play areas of the school. The subsequent course of most young smokers suggests that the habit, on which they so carelessly embark between the ages of 11-16, is exceedingly hard to break. Thus, preventive measures that will have some effect before the age of 14 are urgently needed.

Those teachers are to be commended who have taken up the challenge represented by this complex social problem, which has been called "the only social acceptable addiction." Leaders in education and all who collaborate with them can take heart from the realization that in acting to prevent the recruitment of children and juveniles to the cigarette habit they are striking at the roots of a vast public health problem.

A measure of this problem in terms of a single disease, lung cancer, is given by the following facts. Since 1957, major scientific bodies throughout the world have joined in indicating cigarette smoking as the most important etiological factor in the causation of lung cancer. In Canada, in 1958, 2263 persons died from this form of cancer; this is 418 more than the combined deaths (1845) caused by all of the infectious diseases, including tuberculosis. This statistic

becomes the more dreadful when it is noted that, even with present case-finding methods, surgery and other treatment, lung cancer still has a case fatality rate of more than 95 percent.

When the cigarette problem is seen in this light, education, the only effective preventive measure yet available, becomes a matter of the highest priority. It is the sincere hope of those concerned with the

health of our citizens of tomorrow that time, truth and a more wholesome example from parents and other influential adults will gradually bring an end to the largely unopposed domination of the majority of young people by the ubiquitous and potentially lethal cigarette.

—Submitted by  
Department of National  
Health and Welfare.



## OAKBURN, MANITOBA U.C.Y.

### BACK IN ACTION FOR 1964

#### ELECTION MEETING:

The election meeting was held on January 5, 1964 in the Parish Hall. The meeting was opened by prayers and after a detailed discussion about the organizations the nominations and elections were held. Patsy Lamb was elected president, Sonia Waytowich was elected vice-president, Marianne Derchach was elected Secretary and Sonia Stebeleski was elected Treasurer. The fifth member was Gay Boyce, and under the spiritual director of Father Zakrowski. A meeting of the executive followed in which the members decided to have a Communion Breakfast. The meeting was adjourned and followed by prayers. There were 33 members in attendance.

#### ACTIVITIES FOR 1963

On November 1, the Oakburn U.C.Y. went to Shoal Lake for an enjoyable Record Hop which was remembered by all.

On November 3, the Oakburn U.C.Y. had their monthly Confession and later a Communion Breakfast which was served by the mothers of the U.C.Y. members. This was held in the Parish Hall.

On November 12, two members of the U.C.Y. were nominated to go as Official Members to the U.C.Y. Diocesan Convention in Winnipeg. The two members were John Kunko and Larry Waytowich.

The Oakburn U.C.Y. bonspiel was held on Saturday, February 8, and was a great success. There were two



events in which everyone from the surrounding towns, such as Elphinstone, Mountain Road and Shoal Lake competed.

After the bonspiel was over a record hop was held in which all the members attended including the Shoal Lake U.C.Y.'s. At the hop everyone enjoyed doing different dances and games. Here also, free drinks and hotdogs were served which was enjoyed by all.

We would like to thank all the U.C.Y. members for attending and making it a great success.

Two rinks from Oakburn U.C.Y. went to Shoal Lake bonspiel on Feb. 22, in which one rink consisting of Larry Waytowich, Marilyn Tutkaluk, Olive Luhowy and Arnold Tokaryk, came in first in the first event, bringing home the prize trophy. After the

bonspiel everyone went to the Ukrainian Hall to attend a banquet and record hop. We all want to congratulate the rink for doing such a splendid job and also to thank the Shoal Lake U.C.Y. for the wonderful evening we had spent.

#### ACTIVITIES FOR 1964

A Communion Breakfast is planned for this month.

We also plan to have a beach party, the date and place are not set but we would like all the U.C.Y. Clubs from surrounding districts in attendance.

The Oakburn U.C.Y. plan to have a dance on the third of July in which we are all hoping to get the Shadows for the Orchestra.

—Sonia Waytowich,  
Press Chairman,  
Oakburn, Manitoba U.C.Y.

## THE TEN COMMANDMENTS OF SPORTS

1. Thou shalt not quit.
2. Thou shalt not alibi.
3. Thou shalt not gloat over winning.
4. Thou shalt not sulk over losing.
5. Thou shalt not take unfair advantage.
6. Thou shalt not ask odds thou art unwilling to give.
7. Thou shalt always be willing to give thine opponent the benefit of the doubt.
8. Thou shalt not underestimate an opponent or overestimate thyself.
9. Remember that the game is the thing, and he who things otherwise is no true sportsman.
10. Honor the game thou playest, for he who plays the game straight and hard wins even when he loses.

—(Hugh S. Fullerton)  
Columbia  
Ex. K. of C. Magazine.

## DONT'S FOR YOUR CLUB

### CHAPTER I

(There are no other chapters)

Much has been said and written about the proper way to conduct a U.C.Y. meeting, but it seems to us that the positive approach has invariably been used. Well, says we, it's high time the negative approach was tried because, as we always say, we'll try anything — once.

1. DON'T start the meeting with the sentence, "the meeting will now come to order." This is a clinche, a bromide, an overworked sentence. Try an attention getter — like a shrill whistle. (It works well in hockey).

2. DON'T scream at the President. The President is a sensitive individual (possibly) and might feel upset if he is screamed at. Never, never raise your voice above a shout.

3. DON'T make silly motions like, "I move that this club be disbanded and its assets be turned over to the Diocesan Executive." If your club is anything like our club, it has no assets.

4. DON'T whisper to your neighbor while the President is "holding forth" because this might make the President feel that you are not interested. Make the President know that you are not interested by talking to your neighbor in a NORMAL TONE OF VOICE.

5. DON'T leave your chair, especially if you happen to be the President, while the meeting is in progress. This not only indicates thoughtlessness on the part of the offender, but will certainly arouse the envy of other members who, too, would like to leave their chairs but haven't got the courage to do so.

6. ESCHEW chewing food (how's that for a phrase?) during the meeting, especially if you have the floor. Likely your chewing will make the President's mouth water, and, tell us, what President can talk with a mouthful of water? He will cut the meeting short, leaving important business unfinished, so that he can get at the food before it's all gone.

7. DON'T ignore the new member. Poke him in the ribs a few times to make him feel welcome, tell him that the club isn't always this deadly, sometimes it's deadlier. Tell him the gross truth. Who knows, he might come back.

If all these "DON'TS" (and "ES-CHEW") are closely followed, well, you just might have some results. What kind of results, we don't know, but properly they'll be negative.

—Michael Shykula

Ottawa U.C.Y.

## BENITO, MANITOBA U.C.Y.

### A CLUB WITH MANY ACTIVITIES

After experiencing a busy month in December, which included, among other things, a Communion Breakfast, a tour of St. Vladimir's College, Sacred Heart Academy, Saint Joseph's College, and the Redeemer's Voice Publishing Office at Yorkton, the newly organized 25 member Benito Ukrainian Catholic Youth Club entered the New Year with zest!

Each of the regular biweekly meetings, presided over by our Parish Priest, the Reverend Michael Bzdel, consist of three parts. The first is a short business portion; the second is an educational period, during which questions pertaining to religion are answered, educational slides are shown, and instruction in religion, the Ukrainian language, or Ukrainian culture is given. This is then followed by the recreational section, that includes dancing, games and lunch.

The first social event of the New Year was a record hop, held on Friday, January 10th at the Benito Hall. Each member was permitted to bring one guest and the Swan River U.C.Y. was also invited. The 25 young people present had an enjoyable time, dancing to a variety of records and playing numerous games.

The club returned a social visit by attending, in full force — 25 strong — a Swan River U.C.Y. get-together on Sunday, January 26th. Much to the regret of the entire club, a Dauphin U.C.Y. Winter Wonderland Social, held on Saturday, February 1, had to be turned down because of a significant local event held on the same day.

Since the majority of the members

were observing Lent according to the Gregorian Calendar, a final pre-lental frivolity was a Poochenia on February 9th, held at the local hall. This was a closed event with only members, their personally invited guests, and the Swan River U.C.Y. in attendance; however, the approximately 50 young people, ranging from Benito, Arran, Vesna, Durban, Swan River, and Bowsman had a thoroughly wonderful time dancing to records and to the music of a live orchestra, trying their skill at group games, and feasting on a midnight hootenany lunch.

On account of Father Bzdel's absence during the month of February, no club functions were held, but this was accounted for by the Regional U.C.Y. Bonspiel, arranged by the Benito Club and played at the local Benito rink on Sunday, March 8th. A total of ten rinks from Roblin, Swan River, and Benito participated. The first event was won by two Roblin rinks, while the two top places of the second event were occupied by two Benito rinks. Prizes were awarded to these four top rinks. In the finals that followed, the U.C.Y. Regional Championship Trophy was captured by the Roblin Club for the second consecutive year, but all participants had an enjoyable time. A hot reviving lunch was served by the Women's League at the Parish Hall.

A week later, on March 15th, a club skating party was held following the regular Sunday afternoon meeting. All the skaters tried to get the last bit of fun from the sport, before the season ended for the year.

One week before Easter, a Communion Breakfast, following a special Young People's Low Mass, was served by the Women's League at the Parish Hall. Reverend Father Michael Wiwchar, the guest speaker, gave a beneficial talk and answered all arising questions.

Paying another social visit, the Benito U.C.Y. attended a Broomball Tournament at Roblin on Tuesday, March 31st. The weatherman favoured the young people with a warm, balmy day, and a frolic-king occasion was had by all.

As a means of raising money for the club and of doing spiritual work, the club has undertaken to sell St. Vladimir's College Booster Club Memberships.

Looking ahead, a Mother's Day Tea has been arranged for the third Sunday of May, and an open U.C.Y. Record Hop, with the help of one of the local radio stations for broadcasting and supplying essentials, has been planned.

Thus, the Benito Ukrainian Catholic Club has proved itself to be successful, not only as a means of providing entertainment for its members, but also as a means of advancing their knowledge of how to become better Canadians, better Ukrainians, and better Catholics.

—Sylvia Statkewich  
Secretary Benito U.C.Y.

## ALL CLUBS

**If you have not done so  
PLEASE RETURN YOUR  
QUESTIONNAIRE  
TO YOUTH NOW !**

## ST. JOSAPHAT'S SENIOR U.C.Y. EDMONTON

The annual Varieties 64, was sponsored by St. Josaphat's Sr. UCY at the Ukrainian National Hall on Saturday, March 21, 1964. Twenty Edmonton skits, instrumentals, quartets, duets, pantomines and musicals, as well as vocal solo.

Ed Kay, MC, brought about many laughs to the audience between acts. Adjudicators were Mrs. Kathy Chichak and Niel Cassidy. Trophies were presented at the end of the evening to the best seven acts.

The best group performance trophy was presented to St. Basils Jr. U.C.Y. for a pantomine "Beattlettes."

For the best performer, a trophy was presented to the French teacher in the skit "Music Lesson," from St. Thomas Sr. C.Y.O.

The two above mentioned trophies are annual awards and are returned to St. Josaphat's at the end of the year.

St. Josaphat's Sr. U.C.Y. girls received a trophy for the best skit, "After the Church Supper". Taking part in the skit were: Iris Berezanski, Ann Shular, (Mrs.) Leslie Dmytruk, Amelia Warawa, Theresa Duduk, and Ceina Lewchyshyn. Chris Dmytruk was director. Other trophies were presented to St. Pats Sr. C.Y.O. for a vocal solo, St. Thomas Sr. C.Y.O. Boys Quartett, St. Vladimers U.C.Y. for instrumental and St. Joseph's C.Y.O. for originality (choice material).

The evening proved very successful and we hope to have every one



back next year for another evening of enjoyment.

St. Josaphat's Church Auditorium was a scene of much merriment, Sunday, May 3, 1964 amongst our Sr. U.C.Y. The reason — four active U.C.Y. couples were honoured upon their engagement to be married this summer. John Kowalchuk (Dioc. Pres.) and Alexandra Nakanechny (Press and Pub. Dioc. Chairman); Nicholas Danilak (St. Josaphat's Treas.) and Amelia Warawa

(St. Josaphat's Press and Pub. Chairman); Ted Prokop (St. Josaphat's Vice Pres.) and Stella Panis; Gerry Helmak and Pat Farion, were the guests of honour. Each couple was presented with a mahogany crucifix, which was then blessed by Fr. Greschuk. Pyrohi and Punch were featured on the night's menu. Ted Trykalo's "Starlighters" provided the music.

—Amelia Warawa,  
Press Chairman

## **SITE OF FIRST UKRAINIAN MASS IN CANADA ESTABLISHED BY DAUPHIN, MANITOBA**

The site of the first Mass ever celebrated by a Ukrainian Catholic priest in Canada has been discovered about 15 miles south of Dauphin.

The finding was confirmed toward the end of April by two representatives of the Ukrainian Free Academy of Sciences, Dr. Michael Marunchak and Michael A. Negrich, guidance counsellor at Sisler high school in Winnipeg.

Their findings confirm the fact that on April 10, 1897, Fr. Nestor Dmytriw, a Ukrainian priest from Carmel, Pennsylvania, celebrated the first Mass in a well-preserved homestead near Valley River, belonging to William Ksionzyk.

Faded Documents found in the attic of the house by the two UVAN representatives support

historical data preserved in the United States archives that the first Mass on Canadian soil celebrated by a Ukrainian Catholic priest was on this spot.

One of the few remaining people who attended the service, Mrs. Tekla Stanko, now 83, lives about half a mile from her father's house in which the service was held. She was 15 at the time when the Mass was celebrated.

Mrs. Stanko vividly recalled the arrival of Father Dmytriw to her father's house on a late Saturday night in 1897.

"The Drifting River was running high and he spent hours trying to find a place to cross."

—From:

Our Sunday Visitor

**FROM ST. MARY'S U.C.Y., SUDBURY, ONTARIO**

On the weekend of May 16th 18th, St. Mary's U.C.Y. of Sudbury hosted a get-together of clubs from Sault Ste. Marie and Coniston.

Eight representatives from the Soo, fourteen from Coniston and twenty-eight from Sudbury were in attendance.

On Saturday afternoon, we went bowling and after supper to Villa Maria Camp on Richard Lake. There we played baseball, basketball and went canoeing. This was followed by a dance and a weiner roast.

We began Sunday by attending Mass at St. Michael's in Coniston. Our speaker at the communion breakfast was Mr. David Abalos, a seminary student from St. Charles College. He spoke on the teenager's search and identity in society. All were moved by the sincerity and em-

otion of his words.

Directly from there, we went on a tour of the city and the site of the new Laurentian University Campus.

At 1:30 p.m. Paul Halushen-ski, president of Coniston U.C.Y. and Mark Jarrett, Sudbury President, lead discussions on the mutual problems of clubs and an exchange of ideas on how to improve attendance, meetings, and clubs in general.

Mr. Eugene Telka, Soo President, departed on Monday afternoon and thus the weekend ended. Special credit for planning and his unselfish and untiring determination in making this weekend a success is due to Mr. Mike Tataryn, our Regional Representative.

—St. Mary's U.C.Y.  
Sudbury, Ont.  
Mike Jarrett, President



**Has your club contributed to the PRESS FUND of the  
YOUTH MAGAZINE**

**Your Donation Will Be Appreciated**

## EASTERN DIOCESE CONVENTION AT ST. BASIL'S COLLEGE, TORONTO

The Eastern Diocese convention for boys was held at St. Basil The Great College on May 1, 1964 and its purpose was to familiarize the boys of different clubs (Ukrainian Catholic) with the order of the Basilian Fathers.

Like all conventions it started with Mass in the St. Basil The Great College Chapel which was said by Father Dzurman from Hamilton. After Mass the boys present filed out of the Chapel and into the college kitchen for breakfast. Though breakfast lasted for only a short time each boy had his fill and was now ready for the coming lectures.

The opening lecture was by Father Dzurman of Hamilton and he spoke on the theme of "Priesthood". Father asked many rhetorical questions such as: "What is the Priesthood, and what it means to a young working boy." These questions started many boys thinking and Father smartly exposed the way in which a boy may be called to the Priesthood. After many minutes Father ended his interesting lecture and passed the hat to another priest who was to outline the purpose of the rally and explain the stages and years a boy would have to enter before he would become a follower of God. The most interesting part of this lecture was the way Father satirized life in a Monastery and through his wit made the hours enjoyable.

Next in line and continuing the lectures was Father Severian, O.S.B.M. Father carried on a few of the points in the previous lecture and effectively presented "the life of a Parish Priest." In his lecture Father established the origins of the Order

of St. Basil The Great and producing a large map, he pin-pointed all the locations of the Order of St. Basil The Great throughout the world. One would be quite surprised if one knew how many of these locations there were, in how many countries, and on how many continents.

"The Basilian purpose of existence is religious life itself. Basilians try to gain for themselves, through prayer and through meditation the feeling and the attempt to be a little bit way dedicated to God." These are better. They want to be in a special way dedicated to God." These are the words which Father used, and these beautiful words must have touched the very hearts and souls of those present. After dealing with ways a boy may be accepted into the Priesthood and the qualifications necessary, every one stood up for prayer and then retired to the kitchen for a warmly welcomed lunch.

Lunch, having been completed, the boys and Priests once again returned to the College Gymnasium for the third and final lecture. This lecture was, however, quite a surprise for it consisted of slides, in color, and narrated by Father Dzurman of Hamilton. These slides showed the life of a Parish Priest as portrayed by Simon Peter, the Apostle which left all he owned so that he could follow his Master.

Then, as if by signal, the chairs cleared away and two teams were on the floor ready to oppose one another in a rough-and-ready game of basketball. Although I was unable to find out the score, I am sure that one team walked away victorious, but my team was not the winner. A full

day of fun had now come to an end and after the closing of the Convention in the Chapel, the College showed absolutely no evidence of the previous excitement. All had left for

their destinations.

—Ted Lucyk  
St. Basil U.C.Y.  
Toronto.

## OUR LADY HAS A SMALL HOME IN MOSCOW

For nearly three years a young American Assumptionist performed his priestly duties under the most difficult conditions as the Apostolic Administrator of Moscow.

For nearly three years, Rev. Louis F. Dion, A.A., lived among 5,500,000 people in desperate need of the Word of Christ, but he could not share the fruits of the Gospel with them.

The assignment he was on — Apostolic Administrator of Moscow — is without parallel. The post calls for an American priest to walk into the uncertainty of Moscow diplomacy and perform an assortment of priestly duties, not the least of which is to deliver a sermon in conduct more meaningful and purposeful than words.

The Soviet government allows the American Assumptionist Fathers to provide spiritual care for the non-Soviet Catholics living temporarily in the citadel of godless communism. The majority of this unusual flock is made up of the diplomatic

corps, their staffs and families attached to the American, Canadian, French, Belgian, Argentinian, Italian, Austrian, German and British embassies.

Before assuming the position, early in 1959, the tall, slender Assumptionist, gifted with intellectual vigor, knew there would be no opportunity to proselytize: that he would be simply the pastor of a small congregation which had been denied a priest for more than three years.

Now settled in his new workshop, the registrar's office is one of the new low-slung buildings etched in the beautiful hillside campus of Assumption College, in Worcester, Mass., Fr. Dion devotes most of his day to studying and evaluating grades scored by young men who, someday, may be representing American firms overseas.

Assumption, knocked down completely by a tornado in 1953, got off the ground to rebuild and win a new and higher rank in educational circles. Within its sparkling buff colored build-



ings there is an undergraduate program of Foreign Affairs, only one of its kind in New England, and one of a few in the whole country. ,

For their courses in Foreign Affairs, and their service in Moscow, the American Assumptionist Fathers were well known in diplomatic circles. The work in Moscow is rooted in the recognition by the United States of the Soviet Union, in 1933, and the Roosevelt-Litvinov treaty establishing diplomatic relations.

Father Dion explains how the duty fell to the Assumptionists, "At that time Bishop Pie Neveu, a French Assumptionist, was head of the Catholic Church in the city. He was a schoolmate of Father Criscent Armanet, president of Assumption College.

"These two men saw the Roosevelt-Litvinov talks on mutual recognition as a providential opportunity to spell out clearly the freedom of religious rights of American nationals residing in the U.S.S.R., including their right to have American clergymen of their faith administer to them."

Arrangements were made for an American Assumptionist to join Bishop Neveu and assume the responsibility of caring for the colony of American Cathol-

ics.

Rev. Leopold Braun, A.A., was the first to go into the land of multi-colored icons and golden cupolas, starting his duties in 1934. Four years later, Bishop Neveu left for a trip to France and was never able to obtain a return visa from the Soviets.

Historically, the Assumptionists date their time in the Russian capital back much further than 1934. Priests from French foundations were preaching in the country before the turn of the century. Neither the Bolshevik Revolution nor the niege of the Nabzis could drive them out.

In 1950, the communists broke the bond maintained by the French clerics by expelling Rev. Jean de Matha Thomas. The American branch of the order kept the Assumptionists' continuity intact until 1955. Then, in retaliation to the U.S. State Department's refusal to extend the visit in this country of Exarch Boris, of the Russian Orthodox Church, the Reds ordered Rev Georges Bissonnette, A.A. to leave.

Three years went by before the Soviets would grant an entry permit to Father Dion, who had been chosen to succeed Fr. term as Moscow chaplain had Bissonnette long before his been cut short.

Studious Father Dion, owner of a master's degree in education, had anticipated the assignment as early as 1947. He began preparing with courses in Russian at Columbia University. Twelve years later, he saw Moscow for the first time.

After arriving aboard the same plane which carried French Red leader Jacques Duclos, Father Dion immediately reopened the tiny red-carpeted chapel on the eighth floor of an apartment building at 12/24 Sadovya Samatechnaia. The spiritual haven had not been touched since Father Bissonnette's departure.

"The chapel is quite small and actually part of our living quarters," relates deep-voiced Father Dion. It is absolutely vital too. When the city government, in 1950, blocked Rev. Louis A. Brassard, A.A., then Apostolic Administrator, from using the Catholic church in the city, this native of Leominster, Mass., applied a little American ingenuity to outsmart Ivan.

Father Brassard had a small altar built, brought in some portable chairs and kneelers, and closed off a room in the apartment. When Mass is celebrated, the French doors leading into

the parlor are opened and this room becomes the nave of the chapel.

(To be continued next issue)

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(Continued from Page 1)

## EDITOR'S CHAIR

ings, if any remain to be endured in purgatory, are but a pledge of most certain and unlimited happiness.

Thus pity and sympathy for Florence and Brian turn out, in the light of faith, to be unrealistic and misplaced. What is left is the sense of the loss to ourselves. We cannot smother this nor even hide it. It irreistibly changes our feelings and emotions with pain. But in the depths of the soul, where convictions born of faith remain strong, there is comfort, and hope and peace.

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## READ

**NEXT ISSUE OF  
YOUTH!**

**FULL COVERAGE OF  
NATIONAL  
CONVENTION**

**FINANCIAL REPORT OF YOUTH****1961 APRIL BALANCE — \$253.48**

Printing: June \$220.00 (3 issues); Aug. \$225.00 (3 issues); Sept \$75.00, Oct. \$75.00, Nov. \$75.00 — TOTAL \$670.00.

Postage: June \$11.34 (2 issues); July \$4.91; Aug. \$5.51; Oct. \$10.21 (2 issues); Nov. \$5.83 — TOTAL \$37.80.

Exchange Cheques — Sept. 28c; Nov. 15c — TOTAL 43c

Miscellaneous — July \$1.00; Aug. \$2.00; Sept. \$4.60; Nov. \$73.50  
TOTAL \$81.10.

Total Expenses — June, \$231.34; July \$5.91; Aug. \$232.51; Sept. \$79.88; Oct. \$85.21; Nov. \$154.48 — TOTAL \$789.33

Subscriptions — June \$54.50; July \$3.45; Aug. \$31.60; Sept. \$25.05  
Nov \$80.69 — TOTAL \$184.29.

Press Fund — Aug. \$215.00; (Saskatoon Diocese); Oct. \$76.91  
(National Executive); Nov. \$122.50 (Dance) — TOTAL \$414.41

Total Income — June \$43.50; July \$3.45; Aug. \$246.60; Sept. \$25.05; Oct. \$76.91; Nov. \$203.19. — TOTAL \$598.70

1961 December Balance — \$62.85.

**YEAR — 1962**

Printing — Jan. \$75.00; Feb. \$90.00; Mar. \$170.00; Apr. \$90.00;  
May, \$98.00; June \$92.50; July \$101.00; Oct. \$97.00; Nov. \$97.00  
Dec. \$113.50 — TOTAL \$1,024.00

Postage — Jan. \$5.50; Feb. \$6.30; Mar. \$14.35; April \$7.64; May  
\$7.90; July \$17.11; Nov. \$18.46; Dec. \$9.18 — TOTAL \$86.44

Exchange Cheques — Jan. 45c; Feb. \$1.35; Mar. 45c; April 85c;  
May 60c; June 15c; July 10c; Nov. 15c; Dec. 95c—TOTAL \$5.65

Miscellaneous — Jan. \$18.00; Feb. \$17.00; Mar. \$4.00; April \$26.50;  
June \$1.00; Aug. \$1.00; Nov. \$100; Dev. \$16.00 — TOTAL \$84.50

Total Expenses — Jan. \$98.95; Feb. \$114.65; Mar. \$188.80; April  
\$124.99; May \$106.50; June \$93.65; July, \$118.81; Aug. \$1.00;  
Oct. \$97.00; Nov. \$116.61; Dec. \$139.63. — TOTAL \$1,200.59.

Subscriptions — Jan. \$179.00; Feb. \$236.50; Mar. \$113.00; April  
\$143.00; May \$93.50; June \$66.00; July \$62.00; Oct. \$26.00;  
Nov. \$73.07; Dec. \$235.50. — Total \$1,227.57.

Press Fund — Nov. \$20.35 (St. Josaphat Sr., Edmonton); Dec.  
\$200.00 (Toronto) — Total \$220.35.

Total Income — Jan. \$179.00; Feb. \$236.50; Mar. \$113.00 Apr.  
\$143.00; May \$93.50; June \$66.00; July \$62.00; Oct. \$26.00;  
Nov. \$93.42; Dec. \$435.50 — Total \$1,447.92.

1962 Dec. Balance \$318.18.

**YEAR — 1963**

Printing — Jan. \$110.50; Feb. \$232.90; Mar. \$124.50; Apr. \$120.50  
May \$132.50; June \$130.00; July \$140.50; Sept. \$131.95; Oct.  
\$125.00; Nov. \$110.50 — TOTAL \$1,358.85.

Postage — Jan. \$10.55; Feb. \$21.91; Mar. \$12.05; April \$11.01;  
May \$12.36; July \$12.54; Aug. \$13.18; Sept. \$11.26; Oct. \$11.67;  
Dec. \$9.71 — TOTAL \$126.24.

Exchange on cheques — Jan. \$1.20; Feb. \$1.47; Mar. \$1.15; April  
45c; May 75c; July 30c; Aug 15c. — TOTAL \$5.57.

Editor's Salary — Mar. \$120.00 (4 issues); April \$30.00; May  
\$30.00; July \$30.00; Aug. \$30.00; Oct. \$60.00 (2 issues); Nov.  
\$30.00 — TOTAL \$330.00.

Miscellaneous — Jan. \$2.00; Feb. \$10.00; July \$1.00; Dec. \$1.00  
—TOTAL \$14.00.

Total Expenses — Jan. \$124.25; Feb. \$266.28; Mar. \$257.70; April  
\$161.96; May \$175.61; June \$130.00; July \$184.34; Aug. \$43.33;  
Sept. \$143.21; Oct. \$996.67; Nov. \$140.50; Dec. \$10.71 — TOTAL  
\$1,834.56.

Subscriptions — Jan. \$259.50; Feb. \$117.00; Mar. \$193.60; April  
\$153.00; May \$144.00; July \$27.25; Aug. \$85.00; Oct. \$8.50;  
Nov. \$40.00 — TOTAL \$1,027.85.

Press Fund — Feb. \$500.00 (Saskatoon Diocese); \$10.00 (St.  
Basil's Sr., Edmonton); \$50.00 (St. Josaphat's, Edmonton) —  
TOTAL \$560.00.

Total Income — Jan. \$259.50; Feb. \$617.00; Mar. \$253.60; April,  
\$153.00; May \$144.00; July \$27.25; Aug. \$85.00; Oct. \$8.50; Nov.  
\$40.00 — TOTAL \$1,587.85.

1963 Dec. Balance — \$63.47.

**YEAR — 1964**

Printing — Feb. \$372.00 (2 issues); Mar. \$155.00; April \$143.00.

Postage — Jan. \$10.46; Feb. \$13.86; April \$15.68.

Editor's Salary — Jan. \$60; (2 issues); Feb. \$30.00; April \$30.00.

Exchange on Cheques — Jan. 45c; Feb. \$1.07; Mar. 60c; April 55c.

Miscellaneous — Jan. \$4.00; Feb. \$3.00; Mar. \$1.00; April \$1.00.

Total Expenses — Jan. \$75.41; Feb. \$419.93; Mar. \$156.60; April  
\$190.23.

Subscriptions — Jan. \$178.00; Feb. \$483.15; Mar. \$204.00; April  
\$38.00.



Total Income — Jan. \$178.00; Feb. \$483.15; Mar \$204.00; April \$38.00.

1964 April Balance \$124.45.

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## OFFICIAL BULLETIN

To all Ukrainian Catholic Youth in Canada

**VIII Ukrainian Catholic Congress and The National U.C.Y. Convention.** — held in Winnipeg, Manitoba, at the Royal Alexandra Hotel (C.P.R. Hotel) on FRIDAY, JULY 3rd, SATURDAY, JULY 4th and Sunday, JULY 5th, 1964.

### COMPLETE AGENDA:

**Thursday, July 2nd, 1964 — 7:30 p.m.** The Official Opening of the 8th Congress of all Ukrainian Catholics in Canada, and General Sessions, at the Crystal Ballroom in the Royal Alexandra Hotel, consisting of:—

- A. Greetings — Lieut. Gov. Att. Gen. Lyons, four Bishops, City representatives, Metro and Committee Greetings;
- B. Reports from 4 Diocesan Chairmen; Election of Committee Officers;
- C. Tea served at the closing.

### FRIDAY, JULY 3rd, 1964 — National U.C.Y. Convention

3:00 a.m. — Low Mass at St. Andrew's Church, 160 Euclid Ave., Wpg., Man.

8:30 a.m. — Breakfast in the St. Andrew's Church Auditorium.

9:30 a.m. — REGISTRATION at the Royal Alexandra Hotel, Main St. and Higgins Ave. (C.P.R. Hotel) in the Tapestry Room on Mezzanine floor.

### 10:30 a.m. FIRST SESSION:

- (a) Welcoming by National President
- (b) Calling of Rollecall
- (c) Appointment of Chairman and 2 secretaries for convention
- (d) Reading of last Convention Minutes
- (e) National President's Report
- (f) Business arising from the past Convention Minutes
- (g) Nominations of members for Committees: — Nominating Committee, Resolution Committee, Youth Magazine Committee and Constitution Committee
- (h) Reading of the National Reports:  
Financial Report by Michael Buyachek

Secretarial Report by Mary Molchko

Publicity Chairman's Report by Marianna Musick.

- (i) Youth Magaazine Report by Youth Editor, Mrs. Mary Dembicki.
- (j) Diocesan Reports — from Manitoba, Edmonton, Toronto and Saskatoon.

12:30 p.m. — LUNCH (Buffet) at the Royal Alexander Hotel

1:30 p.m.—SECOND SESSION:

- (a) Discussion of problems of the U.C.Y. (in general):—  
(1) Youth Magazine; (2) Constitution.
- (b) Committees split up for the Committee Meetings (Youth Magazine Committee, Constitution Committee, Resolution Committee, and the Nominating Committees (Edmonton and Winnipeg.)

4:30 p.m. — BREAK

5:00 p.m. — THIRD SESSION: — (Panel Discussion) — Theme: **Ukrainian Youth in Canadian Society** — Current Social Problems:

- (1) Intermarriage — an incident of Divorce
- (2) Lack of Youth participation in religious activities
- (3) Increase of Communism in Canada  
(The Panel Discussion will be presented by prepared Professional people).

8:00 p.m. — U.C.Y. SILVER JUBILEE BANQUET: Guest Speaker is Reverend Fr. Horoshko of Phoenix, Arizona, U.S.A., the first Organizer of U.C.Y. in Canada; Additional Guests: first U.C.Y. Executive; Place:— B.V.M. Hall, 932 College Avenue, Wpg., Man. (all U.C.Y. invited.)

## SATURDAY, JULY 4th, 1964

8:00 a.m. — Low Mass at the Blessed Virgin Mary Church, 965 Boyd Ave., Wpg., celebrated by Rev. Fr. Horoshko, 1st Spiritual Director and Organizer of the U.C.Y. in Canada (Mass for the repose of the soul of Brian Rebchuk, a late member of our present National Executive. Low Mass followed by Breakfast at B.V.M. Hall.

9:30 a.m. to 12:30 p.m.:—FOURTH SESSION — (at the Royal Alex Hotel)

- (a) Committee Reports and Discussions (from Youth Magazine Committee and the Constitutional Committee)
- (b) New Business Arising

- (c) Nominating Committees (Winnipeg and Edmonton) presenting Reports of proposed Slate of Officers
- (d) Unfinished business.

12:30 p.m. — LUNCH at the Royal Alexandra Hotel

1:30 to 5:00 p.m. — GENERAL SESSION (All Organizations together, that is U.C.Y., U.C.W.L. and B.U.C.)

7:00 p.m. — CONGRESS BANQUET and DANCE in the Crystal Ballroom, and presentation of Archbishop Ladyka Trophy to the best U.C.Y. across Canada: (Congress Dance — open to all U.C.Y. members — only \$1.00) Dance will begin at 9:30 p.m.

## SUNDAY, JULY 5th, 1964

8:00 a.m.—Low Mass at Holy Family Church in Fort Rouge, Wpg. 9, Man., celebrated by one of the Bishops and Rev. Fr. Kristalovich, the National U.C.Y. Chaplain; followed by Breakfast in Church Auditorium with a Guest Speaker — Journalist Mr. Dushnyk from New York City.

11:00 a.m. to 1:30 p.m. — FIFTH — CLOSING SESSION at the Kobzar Hall, Scotland Ave., and Lilac St., Wpg. 9 — 3 blocks away from the Holy Family Church).

### AGENDA:

- (a) Report of Resolution Committee and Amendments to Constitution.
- (b) Presentation of New National U.C.Y. Executive
- (c) Place of next Convention
- (d) Any further business
- (e) Greetings from the New National U.C.Y. President
- (f) Adjournment and closing prayer.

1:30 p.m. — BUFFET DINNER in the Holy Family Church Auditorium

2:30 p.m. YOUTH REPRESENTATION (all Delegates and Guests, and all U.C.Y.) at the Religious Rally Against Atheism, at the Civic Auditorium. Guests at the Religious Rally will include Federal Government and Senate representatives, Provincial Dignitaries, and Guest Speaker, Journalist Mr. Dushnyk of New York, U.S.A.

DELEGATES: fee is \$15.00 per person; Observers for Sessions: No fee charged.



